n the Realm of Higher Things

Turning Backward.

Written for The Star by Rev. Dr. Teunis S. Hamlin, paster of the Church of the Covenant, Presbyterian. Matt., xviii:3. "Except ye turn, and become as | even plainer. "Except ye turn, and become little children, ye shall in no wise enter into the

Do you and I need salvation? That we need reformation at many points we will readily grant. We have hab'ts that our consciences disapprove; that we are quick to acknowledge should be corrected. We often take ourselves sharply to task for these habits, and solemnly resolve to correct them. They concern our conduct, speech, thought, feeling. Our manners are tic, sarcastic, bitter. Our judgments are censorious. Our emotions are unkind. Our

ulture, training. We make too re than we say. Not infrequently we are insincere; or, not intending to be so, we make the impression of being so.

attitude toward sacred things is trivial.

Our demeanor in sacred places and at

solemn moments is irreverent. In all these



Rev. Dr. Teunis S. Hamlin.

(Photo by Harris-Ewing.) But all this, and much more like it, we call immaturity. We do not defend it as a necessary stage of development. And we of an autumn morning before the sun is well toward the zenith. "Give us time," we say, "and we will ripen into geniality and

But meanwhile what is our condition' Are we in a state that may be fairly described by the word "lost," or is this only rhetoric for "ignorant," "crude," "un trained?" Let us take Jesus' word in the matter. He says repeatedly that he came this may be rhetoric. He does not leave usin doubt however, for he fully illustrates his meaning. Look at His threefold parable of the lost sheep, the lost coin and the lost sense of "destroyed," "out of existence," and so irrecoverable. But, on the other could have found its way back. The coin died of starvation or thirst or have been deing and hiding things of value. Had not son would have lived and died an outcast. And each of these conditions is one of "loss" in the full and true sense of that word, stopping only short of the extreme, meaning of non-existence.

Sunday Morning Talk.

Large ideas and enterprises appeal to our age. It takes little interest in trivial undertakings. The big things get hold of our hearts and our pocketbooks. And yet we sometimes fail to realize the dimensions name one or two of the largest projects now being worked out in different parts of the world he would probably cite the Panama canal or the railroad from Calco to Cape Town. But vaster enterprises than these are on foot in different quarters of the globe. From the leading countries of Europe and North America have gone no less than 15,000 men and women as cmissaries of this movement. They have gotten about them fully as many more naown ideas and trained to be useful helpers brick, stone and mortar amounting in value quired and is now being utilized to supplement voice and pen in bringing certain things to pass. As a result about 3,000,000 Africans, Asians and dwellers in the islands of the sea have been persuaded to attach themselves to he movement and are con tributing their strength toward its furthe

The enterprise in which so many per sons are engaged with such unanimity and enthusiasm is not the selling of American shoes or dress goods. The advance agents are not dapper drummers with their grip-sacks full of the products of western fac-tories, farms and cotton fields. The traveling representatives of this enterprise may usually be known by the light of the great love which glows in their faces and the main article which they carry is a volume, of comparatively small size, in which they declare is hidden all the wisdom of cen

But these persons do not deal chiefly in talk. They heal diseased bodies. They proremunerative labor for the ployed. They teach orphans to read. They show mothers how to keep the home clean and attractive. They act as arbiters be-

that kingdom, therefore, is the spirit of early childhood; "little children." Or, to keep to our former phraseology, whoever lacks that spirit is "lost;" whoever has it &

as little children, ye shall in no wise enter

into the kingdom of heaven." The spirit of

Now Jesus, speaking to adult men and women, of various ages and conditions, tells them comprehensively that they have all lost this spirit of early childhood, and can recover it only by turning back and retracing their steps. Not, of course, in the sense in which we often idly wish ourselves young again. Jesus never tickled human fancy with idle wishes. But in the sense of deliberately abjuring and abandoning, not the maturity of adult years, but

the bad accretions that they have brought And here we are in a region of clear consclousness. We know that in spirit, temper, disposition, we have drifted a very long way from early childhood. Sometimes we are disposed to extenuate, or even to justify, this on the ground that it is only the inevitable result of the increasing knowledge of life and of the world. "Such knowledge," we say, "necessarily makes us a first cautious and then suspicious. We find ourselves overreached and outwitted. We have to struggle for our position and our possessions, and then have to struggle still harder to keep them. Amid selfish and scheming men and women, how can we help plotting and crowding on our own account? Were we to be as simple-minded at fifty as we were at five we could not so much as earn a livelihood or retain a home." True enough. The little child is not fitted

for these things. But to excuse thus the wrong spirit of adult years, which Jesus contrasts with the right spirit of childhood, is to confound a virtuous prudence with vicious envy, jealousy, pride, strife, deceit, treachery. But, leaving all else aside for ing grown hard! How readily we put the worst construction on others' conduct, when the best, or at least a better, is easily possible! How dry and cold have our sensibilities become! How we repress our sympathy, compassion; the generous estimate and cheerful hope that once were so spon taneous! How little we trust! How un willingly we take correction! How selfconfident and self-centered we have become All this, I repeat, is matter of consciousa quiet hour of meditation like this it emerges, and comes home to us. And when we are in contact with little children, how deeply we feel the vast interval between their spirit and our own! We are often advised to seek the society of children; to surround ourselves with them as far as physically and intellectually this is good their fresh vitality. But spiritually it is not simply good advice; according to Jesus it is an imperative necessity. For it means the difference between being "lost" and

For, certainly, whoever has drifted away from the temper of early childhood is like the sheep that has wandered far from the forfelted his home. If these were "lost." only by turning and coming back, so can he be "saved" only by retracing the path along which he has passed from the spirit

Beloved, are you far from childhood's spirit today? Does it startle and shame you to reflect how far? Then let Jesus tell you, with his kind frankness, that you are "lost." I beg you, do not resent that word, ally true. And the moment you accept its truth, salvation is at hand; for you will want a Savior; you will turn to Jesus; He will lead you back over the long path of wandering; will bring you once more to the gentle and loyal spirit of early childhood; will keep you safely and sweetly there But our text makes the matter, if possible, through time and immortality.

tween individuals or clans at war with one another. They secure justice for those who have been misused or defrauded. Rulers ometimes seek their counsel. They seek to purify the moral atmosphere and better A World-Embracing Uplift Movement. conditions. They bring to the sick

Only the other day there was held in the city of Nashville, Tenn., a gathering of young men and women who expect soon to ally themselves with this undertaking sometimes fail to realize the dimensions and worth of the greatest movements because we judge them superficially or captiously. If the average man were asked to of leaving their native land and faring forth to scenes and experiences unknown The fact that a number who have preceded them suffered painful and cruel deaths does not deter these new recruits from making the venture. There was hardly one of the tive, and in many cases a large number, in Africa, China, India or Japan in the course of the next ten years. There was never before such concert of action among

and dying consolation.

game could not produce such universal and abiding enthusiasm. What is the name which men give to this far-reaching enterprise? Some people call it "foreign missions." It might be called with equal fitness, "The betterment of the world." For it has already ameliorated the condition of mankind in counties cities, towns and villages. It has carried light into dark places, introduced order, decency, cleanliness, sobriety, purity, brotherly love into communities where once lust, greed, tyranny and cruelty held sway. It has brought backward peoples forward into the sisterhood of nations and helped to

the colleges. The most thrilling foot ball

change the map of the world. You may not believe in foreign missions: you may see flaws in certain missionaries but you must admit, if you are candid, that the movement itself is one of the greatest and grandest of this great and grand cen-THE PARSON.

Lord Elgin, the colonial secretary, ar rounced in the house of lords at London Friday that the government had received explanatory telegrams from Natal and that it had been decided to leave the colonial government freedom of action in regard to the executions of the rebeilious



largely oblivious of it; but in GROWTH OF THE BROTHERHOOD OF ST. ANDREW IN A FEW YEARS

being held daily, except Sunday, at the Church of the Epiphany, on G street between 13th and 14th streets northwest, under the auspices of the Brotherhood of advice. There is a blessed contagion in St. Andrew, which are especially for business men employed in the downtown district, are directing considerable attention to this organization of men.

> munion—that is, in the churches known as the Protestant Episcopal Church in the United States, the Church of England in England, Canada, the West Indies and New Zealand, the Episcopal Church of Scotland, the Church in Japan and their branches wherever found. Its sole object is "the spread of Christ's kingdom among men, especially young men." Its membership is composed of churchmen of all ages and conditions.

> The brotherhood began as a parochial guild in St. James' Church, Chicago. On St. Andrew's day, 1883, twelve young men, with the approval of their rector, Rev. W. H. Vibbert, D. D., and under the leadership of Mr. James L. Houghteling, the teacher of the Bible class, agreed to follow the Bib-lical example set by Andrew in bringing Peter into a personal acquaintance with the Messiah. They adopted two rules—"to pray daily for the spread of Christ's king-dom among young men" and "to make an earnest effort each week to bring at least one man within the hearing of the gospel of Jesus Christ, as set forth in the services of the church and in young men's Bi-

ble classes.

Their efforts were successful beyond expectation, and similar guilds were formed in several dioceses. In 1886 thirty-five of these guilds united into a general organi-zation known as the Brotherhood of St. Andrew in the Protestant Episcopal Church in the United States. There are now in this country about 1,000 active senior branches, or chapters, with a total mem-bership of about 10,000 men, and 500 junior hapters, with a total membership of about ,000. The organization has adopted the object and the rules under which the origi-nal parochial brotherhood began, though at the Boston convention, held in 1902, the rule of service was made simpler by the adoption of the following, to which every man entering the senior department obligates himself: "To pray daily for the spread of Christ's kingdom among men, especially young men, and for God's blessing upon the labors of the brotherhood, and to make at least one earnest effort each make least one earnest effort each week to lead some man nearer to Christ through His church."

The junior department was organized in 1893. Its object is similar to that of the senior department.

A national convention is held each year, at which every chapter in good standing is 700 American and Canadian higher institu-tions represented at Nashville which does not intend to have at least one representathe executive direction of the brotherho The council maintains an office in the Broad Exchange building, Boston, from which is also published the international brotherhood monthly magazine. St. Andrew's Cross and other literature about brotherhood work and methods.

The organization is extremely simple Complicated machinery has been avoided throughout. Emphasis is laid on individual responsibility for individual character work and influence. This principle has been fixed in naming the brotherhood after St.

Among the methods are: Daily prayer, personal influence, invitations to church services, showing cordial attention to men who attend them, visiting men in their homes, providing mission services, conducting Bible classes, endeavoring to bring men to baptism and confirmation, bringing back the communion those who have been negligent, and trying in all relations of life, business, social or religious, to exert a wholesome, manly influence on those with

There are national brotherhoods in Can-ada, England, Scotland, the West Indies, ada, England, Scotland, the West Indies, New Zealand and Japan, and chapters not organized as national organizations in Ire-land, Australia and China. There are in all branches of the Anglican communion about seventeen hundred chapters, with a total membership of about eight thousand men and hove

whom they associate.

men and boys.

The national officers of the organization in the United States are: Robert H. Gardinar of Maine, president; Judge G. Harry

The noonday Lenten services which are | Davis of Philadelphia, first vice president; | Edmund Billings of Boston, second vice president; Hubert Carleton, general secretary and editor of St. Andrew's Cross; Francis M. Adams, corresponding secretary; Edgar G. Criswell, office secretary; C. C. Payson, treasurer, and Arthur R. P. Hayes, assistant secretary. The organiza-tion also maintains four traveling secretaries, one of whom is a colored clergyman of Washington, Rev. F. A. I. Bennett of Calvary Chapel, who is devoting his spare The Brotherhood of St. Andrew is an organization of laymen in the Anglican com- time to the development of the organization in the colored parishes and chapels.

> Mr. Houghteling, the founder of the organization, who served as its president until 1890, is a prominent business man of Chicago, a member of the banking house of Peabody, Houghteling & Co., and actively connected with many of the church organi-zations of the diocese of Chicago. Mr. Gardiner was elected to the office of presi-dent at the convention held in Philadelphia in 1904. He is a resident of Gardiner, Me., but maintains a law office in Boston, where he has a large practice, and is very promi-nently connected with many of the church organizations in both of the dioceses of

> Maine and Massachusetts. Of the conventions of the organization the old held in September of last year at Chicago, the birthplace of the brotherhood, has been freely spoken of as having come nearest to the ideal of a gathering of this character. The Chicago committee accepted an invitation from the University of Chicago and held this convention in its buildings. quartering the delegates in the dormitories, the meals being served in the university mess halls.

> The twenty-first annual convention of the organization is to be held at Memphis, Tenn., October 18 to 21 next. This will be the first brotherhood convention held in the south, and it is expected that as the organization is practically in its infancy throughout the south this year's gathering will do much toward building up the brotherhood in that part of the country. In 1907 Washington is to entertain an in-

> ternational convention of the brotherhood. President Gardiner visited this city the early part of last month in the interest of next year's gathering, and while here interviewed President Roosevelt, who agreed, it is stated, to deliver an address during the sessions of the convention.
>
> The three hundredth anniversary of the

founding of the Protestant Episcopal Church of the United States at Jamestown will be held in October of next year, and it is pro-posed that the dates of the convention shall be September 25-20, which will immediately precede the Jamestown celebration. It is anticipated that this convention will be the largest gathering of laymen of the Anglican communion ever assembled. Several of the national brotherhoods have already signified their intention of being represented. It is also expected that a number of the bishops and clergy of the foreign churches, in addition to practically all the bishops and a large representation of the clergy of the American church, will attend.

The brotherhood in America is governed by a national council of forty-six members, representing nearly every diocese and state The diocese of Washington is represented on the council by Gen. Cecil Clay and Mr.

The first chapter formed in this city was organized in 1888 at Emmanuel Church, An-acostia. The District of Columbia was then known as the convocation of Washington and formed a part of the diocese of Maryland. In 1890 four chapters had become organized and on May 21 of that year two representatives from each chapter (Emman-uel, St. Paul's Epiphany and Ascension) met and perfected the organization of a local council. Mr. Herman K. Viele of St. Paul's was elected the first president of the council. The other officers were Browne B. H. Lawrence of Ascension, correspond-ing secretary and treasurer, and B. Bryan of Emmanuel, recording secretary. Mr. Viele served the office of president with much energy, and the brotherhood at his retire-ment, in 1833, had grown to include twelve chapters. The late Perry B. Pierce of the Church of the Epiphany succeeded to the presidency and served that office for several years with much success.

On St. Andrew's day, 1901, the name of the

organization was changed to the Local As-sembly of the Brotherhood of St. Andrew in the Diocese of Washington, and under the constitution, which was adopted on that day, every brotherhood man in the diocese became a member of the assembly.

The present officers of the assembly are:

William B. Dent of St. Paul's, president; Hamilton S. Neale of St. Michael and All Angels', vice president; Bert T. Amos of Trinity, corresponding secretary and treasurer; John Lane Johns of Christ Church, southeast, recording secretary, and Rev. J. A. Aspinwall of St. Thomas', chaplain. In addition to the officers the executive committee consists of Gen. Cecll Clay of St. Andrew's, H. S. Chiids of St. John's, Georgetown; W. B. Everett, jr., of Grace, south-west; J. Holdsworth Gordon of Christ Church, Georgetown; J. Lewis Gibbs of St. Church, Georgetown; J. Lewis Globs of St. Andrew's, C. H. Holmead, jr., of St. Agnes', J. B. Ireland of Epiphany Chapel, Dr. Gabriel F. Johnson of St. Thomas', Dr. M. E. Miller of Epiphany, E. H. Oxley of Ascending sion Chapel, W. Arthur Storm of Christ Church, southeast; Dr. F. J. Woodman of St. Mark's, and Charles T. Warner of Christ Church, Rockville.

Chapters of the brotherhood have been organized in almost all the city parishes and several of the country parishes in the local diocese, and it is anticipated that the strength of the brotherhood will be materially increased before the convention to be held in this city next year.

The Washington assembly is a part of Tri-diocesan Assembly, an organization embracing all the senior and junior chapters in the dioceses of Washington, Maryland and Easton. A convention of this organization is held each spring. The sixth annual tri-diocesan convention is to be held in Memorial Church, Baltimore, Saturday and Sunday, May 19-20 next. This organization, like the national council and the diocesan assembly. In governed by representations the diocesan assembly, is governed by representatives from each of the three dio-The officers and members of the governing committee are: Bert T. governing committee are: Bert T. Amos of Washington, president; Arthur E. Hungerford of Baltimore, vice president; Charles H. Frederick of Baltimore, secretary-treasurer, and H. C. Turnbull, jr., Robert S. Hart, T. McKean Meiere and E. D. Smart of Baltimore, Mark I. Smith of Annapolis, W. Wallace McKaig of Cumberland, Cecil Clay, H. S. Childs, John Lane Johns and J. K. Holmes of Washington, Charles T. Warner of Rockville, W. H. Gibson, Edwin H. Brown, jr., and Layton Holton of Centerville, and B. E. Whitman of Easton.

Under the auspices of the Washington assembly services are held the second and fourth Sunday evenings of each month at the Soldiers, Sailors and Marines' Club, 319 C street northwest; the third Sunday of every other month in the barracks at Fort Myer, every Sunday during July and August in the Union Chapel at Colonia: Beach, Va., and during each Lenten season daily noon services are conducted at the

Church of the Ephiphany.

The Lenten services this year are very well attended, the center aisles of the church being reserved especially for men. The addresses at the services last about ten minutes, and include two or three hymns, the whole service consuming only about twenty-five minutes. They begin about twenty-five minutes. They begin promptly at 12 o'clock and close at 12:25 sharp. For this season addresses have been delivered by Bishop Satterlee of Washington, Rev. W. C. Richardson of Philadelphia, Rev. C. M. Roberts of Philadelphia, Right Rev. C. M. Roberts of Philadelphia, Right Rev. William M. Brown, D. D., bishop of Arkansas; Rev. Randolph H. McKim, D. D.; Rev. Henry Thomas, Rev. G. Calvert Carter, Rev. C. S. Abbott, jr., Rev. William M. Pettis, D. D., and Rev. W. J. Cox, all of Washington.

Next week will close these services for the season. The addresses will be delivered by the Right Rev. J. S. Johnston, D. D., bishop of western Texas, and at the last service, Friday, Rev. J. A. Aspinwall, chaplain of the brotherhood.

The junior organization in this diocese is

Washington.

gaining strength each year. Fifteen par-ishes have now active junior chapters with a total membership of about 150 boys. The junior assembly meets each month and the organization is conducted along the same lines as the senior assembly. It is, in same lines as the senior assembly. It is, in fact, an auxiliary of the senior department, the chapters being under the management and direction of the senior organizations.

The diocese of Washington junior assembly has as its officers: J. Lewis Gibbs of St. Andrew's, president; Dr. W. F. Koenig of St. Paul's, vice president; James P. Berkley of St. Paul's, corresponding secretary; Ogle R. Singleton of St. Michael and All Angels', recording secretary; John K. Holmes of St. John's, treasurer, and Rev. Edward S. Dunlap of St. John's, chaplain.

Christ Child Society.

Work of this Organization in Behalf of Italian Immigrants of This City-English Taught and Religious Se vices Held.

ferings is the Christ Child Society, which tered portions of the city maintains an organization of which its members and the citizens at large may, it is claimed, be justly proud,

Its most recent expansion has resulted

in the establishment of an Italian mission house, located at 230 2d street northwest. where through the ministrations of a number of Roman Catholic clergy and zealous ladles and gentlemen members of the local Italian colonies are gathered together at stated periods and given both English and religious instruction. Entertainment is also provided. Thus by easy stages the members of the Christ Child Society hope to inculcate in their emigrant charges both religious and civic virtues. Already the work is stated to have proved a gratifying success, so much so that the experiment is about to be tried in New York city and Baltimore, where the Christ Child Society

is also represented.

When the settlement work among the When the settlement work among the Italians was proposed by members of local Roman Catholic churches Mrs. A. G. Heaton, vice president of the society, assumed direct charge. As the larger part of the Catholic Italians in this city attend either St. Aloysius or St. Peter's Churches It was thought best to locate the house, which is scarcely ample for the ne-cessities. But no matter how large the crowd the managers have so far been able to make all who have visited the mission

A regular program of work is followed each week. Monday and Tuesday evenings there are classes for men, at which there is an attendance of about forty persons at present, when the emigrants are instructed in the intricacles of the English tongue. The teachers at these sessions are all volunteers, and among them are Rev. J. J. Cooper, assistant pastor of St. Matthew's Roman Catholic Church, who studied for the priesthood in Rome and is rated as something of an Italian scholar; Dr. Valentine, Mr. and Mrs. Costigini, Mme. Chiaventoni and Miss Merritt. The above ladies and gentlemen divide the scholars into groups, and each teacher has a group under his or her special instruction. It is declared that very satisfactory results have been achieved. The scholars are quick to learn, while their appreciation is regarded as ample to compensate for the labor in-

Wednesday afternoon is devoted to the children who attend the mission. Lessons from the life of Christ are given for their benefit, and a library is being formed, designed to contain books which shall be of Signed to contain the Signed to C

One of the most active of the local | born juvenile. The evening is devoted to agencies for the alleviation of human suf-ferings is the Christ Child Society, which for the past fifteen years is credited with performing a great work. It alms to extend a helping hand to all mankind in need and through its five branches in scatknown of local players have made these swarthy sons of Italy, a nation of music lovers, happy through renditions of classical compositions that have made their countrymen famous. Following the entertainments games are played, and in this as in the studies, the instructors mingle with their pupils and contest for honors over the checker or domino board and other games. These occasions are said to be ever enjoyable.

> Thursday is a holiday at the mission. On Fridays studies are resumed, when the instructors already mentioned are assisted by Mme. Rocca and Mme. Cavantour. A sewing school for girls is held Saturday mornings, while the boys are instructed in basket weaving. A catechism class is held at the conclusion of the exercises. Miss Jo-sephine Gloetzner, daughter of Prof. Anton Cloetzner, presides over the class in draw-ing, and it is said that she has several

adepts among her charges.
For their spiritual guidance the local Italian Catholics have an Italian priest.
Rev. Nicholas Jasseli, who, at the instance of Cardinal Gibbons, took up minstance of Landau Catholics among his country was isterial labors among his countrymen tend either St. Aloysius or St. Peter's Churches it was thought best to locate the mission about an equal distance from each edifice, and at the same time be near Italian emigrant settlements, such as Schott's alley, Purdy's court, Wonder's court, Davy's place and other well known districts. The home consists of an unpretentious six-room house, which is scarcely ample for the necessities. But no matter how large the very popular at the mission and among his countrymen in general. He says mass every Sunday morning at St. Peter's and St. Aloysius churches, besides visiting the city hospitals and calling at the homes of his widely scattered parishioners.

> In addition to the mission on 2d street northwest, the Christ Child Society carries on its works at 1004 26th street, its headquarters, as well as in Trinity Church parish, Georgetown; Sacred Heart Church, Mt. Pleasant, and at the Church of the Holy Comforter, East Capitol and 14th streets.

The particular lines of operation which occupy the attention and direction of the organization are supplying outfits to infants and clothing to children under twelve years of age; rendering their Christmas happy by some simple gift; a fresh air fund sewing classes a library fresh air fund, sewing classes, a library association, life of Christ classes, in which boys and girls are taught the life of the Savior; singing classes for girls, and boys' clubs. Another important feature is a class for the instruction of girls in

special interest and value to the foreign- Rafaela Acosta, secretary and treasurer.

CATHOLIC SOCIETY TO AID JAPAN'S FAMINE SUFFERERS

The Society for the Propagation of the avenue, New York, and contributions for Faith, a Roman Catholic missionary organ- the Japanese famine sufferers are being ization, the American headquarters of which are located in New York city, has just issued an appeal for contributions for the suffering districts of famine-stricken From the New York Evening Post. Japan. The Catholic bishop of Hakodate, Japan, whose diocese comprises the three most afflicted provinces, has gone to Europe to collect alms for his people, and let- professional tramps and unwilling vaters just received in America from him and grants. The method of giving food and from Rev. Father Marnas of Senday, Japan, make appeal for aid and give a graphic defective because it dismisses the criminal account of the suffering which has come

directly under their eyes. "Three districts in northern Japan, Iwate Myaggi and Fukushima, comprising in all a population of 2,821,837 inhabitants, have grancy or as a punishment for refusing to been made desolate by the most cruel do prison labor. It is the judgment of the famine experienced in the last sixty years," writes Father Marnas.

strictly true if the writer had said 'of onepopulation of 900,000, at least 280,000 are reduced to the last straits, and have no means of subsistence if help does not soon

"The official returns will give some idea of the present misery to which hundreds of thousands are exposed—a condition which, unless relieved, must continue through the spring and summer, until the

"The district of Myaggi is by far the most severely afflicted. The usual rice means a loss of more than 10,000,000 yens. and is indeed 'the sentence of death hang- for the individual vagrant. ing over the heads of a quarter of a million people."

The writer describes similar conditions in Iwate and Fukushima, giving statistics, and

"Already in these districts thousands are obliged to subsist on roots, shrubs, ferns known, and, as he could not talk in a dull and bark to prolong, for at least a time, their lives.

"According to the most conservative estimate, 680,000 persons are absolutely at the end of their resources. Under these conditions, how can I picture to you the state of the poor women and children? We who live in the midst of this misery, which is growing worse daily, can find no words to

express our feelings.
"Many will recall the famine in the dis trict of Aomori three years ago, and the generous aid which was speedily sent from Yokohama, Tokio and Shanghai. That calamity was due to the loss of half the customary harvest; the misfortune which has befallen these districts is at least four times greater, and to complete the misery, it comes just at the end of a war which has cost unheard-of sacrifices.

"The people of Japan will certainly appreciate the co-operation of all who will help to maintain their admirable courage in the face of these awful trials." Bishop Berlioz of Hakodate adds to this

"The foreigners at Senday, without dis-"The foreigners at Senday, without dis-tinction of creed, have formed a committee to secure help. I have learned with much satisfaction that my vicar general, Father Jacquet, has been placed at the head of this committee, and certainly they could not have made a better choice. The devo-tion of this good priest, his self-denial, his learning, have won for him the respect of all classes. Christians and non-Christians all classes, Christians and non-Christians

all classes, Christians and hon-Christians allke."

Rev. Joseph. Freri is at the head of the Society for the Propagation of the Eaith in this country, located at 627 Lexington ing to save that of Jasper.

sent to him.

Vagrants.

A recent British blue book on vagrancy practically condemns the workhouse system because it fails to distinguish between lodging for manual work, or none at all, is wanderer without punishment and the pauper vagrant without relief. The report also emphasizes the futility of mere imprisonment either as a deterrent to vacommission that "forced labor" has ceased to exist except in name. It is further "The calamity is such, especially in pointed out that the present habit of esti-Myaggi, that a local paper goes so far as mating the tramp population by night lodgto say that the sentence of death has been | ings furnished is wholly worthless. In this passed on the people of the district, words | manner a single active man or woman beating a way through the island may apthird of the population.' In fact, out of a pear as a couple of hundred wards of the state. The remedies suggested are transfer of jurisdiction from the several lo-calities to the counties, measures to keep the records of vagrants who have undergone sentence and to identify such on the

road; finally, the revival of actual "hard labor" in "colonies" to which chronic vagrants may be condemned for not less than six months nor more than three years. The remedy need not necessarily be an expensive one, for Switzerland actually manages to squeeze a small profit out of the compulsory labor of her "vagrom men." In America the problem is complicated by the presence of varying state jurisdictions and by the absence of a centralized police; harvest here yields about 12,000,000 yens (a yen is about 50 cents). This year it yielded tramps would presumably be better than merely passing them on, while it might exceptionally result in an actual work cure

> John Hay as a Letter Writer. From the Century Magazine.

There have been few better letter writers than John Hay. He wrote more nearly as he talked than any man I have ever or uninteresting way, so he could not write a dull letter. Some day, when time shall have made it not indiscreet to publish a compilation of his letters, they should be given to the world. They will prove to be not only an intellectual delight, but an inestimable contribution to the history of the time in which he lived and in which he bore an honorable and useful part. It would be quite out of the question to publish them now, for they relate intimately to men now living and to public affairs that are still in process of evolution. Unlike many brilliant letter writers, he did not write with the obvious expectation that his would be published. He let himself go freely, as was his wont in familiar conversa-tion, and the consequence was that he never wrote without saying something that the recipient of the letter would most un-

willingly let die. Molly Pitcher of the South.

From the Atlanta Constitution. A committee of the Sons of the Revolution is engaged in a quest of the burial place of Sally St. Clair, the sweetheart of Sergt. William Jasper and the Molly Pitcher of the south. The burial place is supposed to be somewhere on the banks of the Santes river, in South Carolina, where the body was interred after her death in one of the sanguinary conflicts between Marion's men and the British.